FIRE and SPIRIT in the womb
that bore You!
FIRE and SPIRIT in the river
where You were baptized!
In the BREAD and CUP, FIRE
and the HOLY SPIRIT!

St. Ephrem

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DIVINE SERVICE OF THE HOLY MYSTERIES OF THE SYRIAC MARONITE CHURCH OF ANTIOCH

FIRE and SPIRIT in the womb
that bore You!
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THE BISHOPS' ASSEMBLY FOR PRAYER AND REFLECTION ON VOCATIONS
JUNE 9–16, 1986

ST. JOHN'S UNIVERSITY • COLLEGEVILLE, MINNESOTA

DIVINE SERVICE OF THE HOLY MYSTERIES OF THE SYRIAC MARONITE CHURCH OF ANTIOCH

Memorial of the Virgin Mary
Most Reverend Francis Zayek
Principal Concelebrant
Saturday, June 14, 1986

BRIEF HISTORICAL NOTE:

DIVINE SERVICE OF THE HOLY MYSTERIES OF THE SYRIAC MARONITE CHURCH OF ANTIOCH

By an ancient tradition, the Maronite Church traces its origins to the hermit St. Maron, who is said to have died around 410, and to his disciples who erected a monastery on the banks of the Orontes in northern Syria to his memory. In the sixth century the Maronite monks were known as defenders of the teachings of the Council of Chalcedon, for which many were martyred. The monastery of St. Maron became the center of missionary activity in northern Syria. Its monks were known to be itinerant preachers who called for spiritual renewal of the Church. Their work among the people was further strengthened by the use of the people's language, Syriac, in the liturgy. The Maronite Church was shaped by monastic traditions, customs, and ecclesial structures, a characteristic true of the Church to this day. The Maronite patriarchate was formed in the late seventh century with election of St. John Maron as patriarch.

During the persecutions of the caliphates of Damascus and Baghdad, the Maronites sought refuge in the mountains of Lebanon. All contact with Rome and Constantinople was effectively cut off for centuries. Religious and civil life was organized around the patriarch in the mountain fastnesses of Lebanon. With the Crusades contact with Rome, cut off since 518, was renewed. Patriarch Jeremias Al-Amshitti was the first patriarch to visit Rome when he attended the Lateran Council of 1215. Innocent III conferred the pallium upon him. It was at this time that the Latinizing of the Maronites began.

Migration of the Maronites from Lebanon to the United States began in the latter half of the nineteenth century, especially after 1890. On 8 March 1966 exarchy of St. Maron was erected in the United States. The Maronite Church is now served by the Diocese of St. Maron (Brooklyn) with Archbishop-Bishop Francis M. Zayek as diocesan bishop. The Maronite Liturgy belongs to the Syro-Antiochene type, being a Syriac expression of the liturgy of St. James. The history of the Maronite liturgy is complex but is marked by two distinct periods. From the seventh to the thirteenth centuries, under monastic influence, the Maronite liturgy, while remaining a Syrian form, developed its own special order and particular pre-anaphoral liturgy. However, the Maronite liturgy remained within the Antiochene tradition, while at the same time possessing features of the Edessan (East Syrian) tradition.

The second period begins with the Crusades and ended with the codification of the liturgy in the eighteenth century. This is period of Latinization when the following innovations were introduced into the Maronite liturgy either through papal directive or through private additions by seminarians and professors at the Maronite College in Rome: Latin vestments, alteration of the epiclesis, modification of the Trisagion, introduction of the "Roman Anaphora" (Roman Canon), prayers at the foot of the altar in Arabic, genuflections instead of prostrations and bowing, the use of unleavened bread, Communion under one species, the addition of the filioque to the Creed, etc. Arabic had by and large replaced Syriac after the Arab invasions.

The modern reform of the Maronite liturgy was begun after the Second Vatican Council by the patriarchate. However, under the direction of Archbishop Zayek, various reforms have been introduced into the liturgy as it is celebrated in the United States: the use of English, the elimination of all Latinizing tendencies and forms, the restoration of Syriac vesture, the return of the epiclesis to its proper place and form, etc. The Maronite liturgy contained in this book reflects patriarchal reforms according to the use of the Diocese of St. Maron - USA.

John A. Gurrieri
17 April 1986

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SERVICE OF THE WORD

ENTRANCE HYMN

DOXOLOGY

The celebrant makes the sign of the cross, saying:

Glory be to the Father and to the Son and the Holy Spirit,
as we begin and until we conclude and for ever.

All respond: Amen.

OPENING PRAYER

The celebrant then says the Opening Prayer:

O Christ God, Word from the Father,
like rain you fell on the Virgin's field,
and like a perfect grain of wheat you appeared where no sower scattered seed.
Make us worthy to praise you by recalling the memory of your Mother,
who knew the planting and rejoiced at the harvest.
We shall praise you,
Father, Son, and Holy Spirit,
now and for ever.

GREETING

The celebrant greets the congregation:

Peace be with the Church and her children.

PSALM 65

Psalm 65 is alternated between the celebrant and the congregation.

Celebrant:

To you we owe a hymn of praise, O God;
to you must vows be fulfilled, you who hear prayers.

Congregation:

You have visited the land and watered it;
greatly have you enriched it.

Celebrant:

Thus have you prepared the land:
drenching its furrows, breaking up its clods
softening it with showers,
blessing its yield.

Congregation:

You have crowned the year with your bounty;
the untilled meadows overflow with it, and rejoicing
clothes the hills.

Celebrant and Congregation:

The fields are garmented with flocks,
and the valleys blanketed with grain.
They shout and sing for joy.

HOOSOYO (Prayer of Forgiveness)

The celebrant puts incense in the censer and blesses it. He then sings the Proemion:

Proemion

May we be worthy to praise, confess and glorify the Word
that could not be spoken by creation;
the Word written on pages of flesh from the pen of our sister Mary;
the One who was called Son of David and was David's Lord.

To the Good One is due glory and honor,
now and forever.

All respond:

Amen.

Sedro

The Sedro is sung by one of the concelebrants:

We exalt you, Virgin Mother of God,
fleece that absorbed the dew of heaven,
blessed field of grain to satisfy the hunger of creation.
You are the holy mountain from which the Rock was hewn without human hands.
The generations of heaven and earth join to say:

Blessed are you, ark of Mysteries.
Blessed are you, altar of the First Fruit.
Blessed are you, fertile valley.
Blessed are you, bright sunrise.
Blessed are you, joy of motherhood.

We petition you, O Christ, through the prayers of your holy Mother:
renew the face of the earth which you created out of love for us.
Where there is death and decay, restore life;
where there is famine and suffering, bring relief;
where the earth is parched and unyielding, provide rain.
Bless the fields with grain, the fruit trees with blossoms,
and the bushes with new growth.
Restore the work of your hands,
so that earth and all that is on it may worship you,
now and for ever.

All respond:

Amen.

Qolo

The qolo is then sung.

Celebrant:

**Blessed are you, Virgin Mother Mary.
The churches exalt your memory,
for the life of the world came from you.**

Congregation:

Blessed are you, Mother of God.

The Father was pleased with you,
and the First Fruit of creation sought you as his temple.

Celebrant:

**Blessed are you among all generations on earth.
The Author of life left his hidden dwellings
and became Bread for creation in you.**

Congregation:

Pure and holy Virgin, Mary Mother of God,
implore the One whom you gave life to be our life,
our refuge, our shade, and our comfort.

Etro

The celebrant then concludes the Hoosoyo with the final prayer:

Admirable lily,
fragrant flower,
the odor of your sanctity is spread over the earth;
allow us to become the good odor of Christ exhaled throughout the entire world.
May our prayer and the perfume of our incense
keep the living in the faith
and bring salvation to the dead.
Then we will take part in the heavenly joy
and praise the Trinity,
now and for ever.

All respond:

Amen.

TRISAGION

The Trisagion is sung facing toward the altar with hands crossed on the chest. A deep bow is made each time. The concelebrants sing:

Qadeeshat aloho; Qadeeshat hyeltono; Qadeeshat lomoyouto, itraham alein.

(Holy are you, O God; Holy are you, O Strong One; Holy are you, O Immortal One, have mercy on us).

Congregation:

Qadeeshat aloho; Qadeeshat hyeltono; Qadeeshat lomoyouto, itraham alein.

Concelebrants:

Qadeeshat aloho; Qadeeshat hyeltono; Qadeeshat lomoyouto, itraham alein.

MAZMOORO

Deacon:

Let us sing the psalm of glory and may God bless us.

Celebrant:

Praise and glorify the Lord!

Congregation:

Three vines were planted in a field:
Hannah, Elizabeth and Mary.
Hannah bore Samuel, and Elizabeth bore theBaptizer.
But Mary bore the Savior where no seed had been sown.

Celebrant:

Like the fragrance of a blossom, and the dew of the leaves, Christ appeared from Mary.
The fragrance and the dew are not the work of man, and Mary was a field for God alone.

Congregation:

You accepted the offerings of the righteous before us, now accept, Lord, our offering, comfort and us and be attentive to our prayers.

READING

Deuteronomy 11:10-17

At the end of the reading the reader proclaims:

Praise be to God always!

FETGOMO

The congregation sings:

Alleluia, Alleluia.

The cantor sings the Fetgomo of the day:

The mountains God chose for his throne became the dwelling place of his Son.

Congregation:

Alleluia.

GOSPEL

The celebrant greets the congregation:

Peace be with you.

All respond:

And also with you.

He then introduces the reading:

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the evangelist Luke.

Luke 12:22-31

At the conclusion of the reading the deacon says:

This is the truth.

The celebrant says:

Peace be with you.

KOROZOOTO

All respond:

Let all creation proclaim the Lord's bounty and look to the One who gives life to all.

HOMILY

CREED

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the Father.
Through him, all things were made.
For us men and for our salvation,
he came down from heaven:

All bow during these two lines:)

by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died and was buried.
On the third day he rose again
in fulfillment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the word to come. Amen.

SERVICE OF THE HOLY MYSTERIES
PRE-ANAPHORA

Access to the Altar

After the Creed the celebrant approaches the altar and chants or recites:

I have entered your house, O God,
and I have worshiped in your temple.
O King of glory, forgive all my sins.

All respond:

O King of glory forgive all our sins.

Transfer of the Offerings

The offerings are carried in procession and presented to the celebrant.
During the procession the congregation sings or recites the following hymn:

The Lord reigns clothed in majesty. Alleluia!
I am the Bread of Life said our Lord.
From on high, I came to earth, so men might live in me.
Pure Word without flesh, I was sent from the Father.
Mary's womb received me like good earth a grain of wheat.
Behold! The priest bears me aloft to the altar.
Alleluia! Accept our offering.

Prayer of Offering

After receiving the offerings, the celebrant raises them and, facing the congregation, says:

**Almighty and wondrous God,
you accepted the offerings of the just.
Accept these gifts from your faithful
who have chosen them from among their possessions
and presented them to you and to your holy name
as a pledge of their sincere love.
Give them in exchange for their perishable gifts an imperishable kingdom.
Amen.**

The celebrant places the offerings on the altar and says one of the following:

**O God,
you accepted the sacrifice of Abel in the wilderness,
and that of faithful Abraham on the mountain
and the widow's mite in the temple.
Accept our offering,
and in your mercy, remember the living and the dead for whom we pray.
Amen.**

— OR —

**O God,
we remember our Lord Jesus Christ and his plan of salvation.
We recall all who have pleased you from the beginning to the present, especially the glorious Virgin Mary, Mother of God, Saint Maron, and Saint John.**

We offer this sacrifice in which we commemorate the members of our families,
the living and the departed, children of the holy Church,
and especially your servant N. for whom we present this sacrifice.

Incensation of the Gifts

The celebrant places incense in the censer and blesses it, saying:

I burn this incense to praise and honor the most Holy Trinity.
Lord, have mercy on us.

The celebrant then incenses the offerings, altar, cross and the congregation while a hymn is sung.

ANAPHORA OF SAINT JAMES, TEACHER OF SEROUG

RITE OF PEACE

The celebrant signs himself with the hand cross as he says:

Glory be to the Father and to the Son and to the Holy Spirit.

All respond:

Amen.

He continues with his hands extended:

O Father,
you are the infinite Peace and undivided Love.
In your great goodness, you created man;
through the life-giving coming of your Son,
you filled the earth with peace.
The angels praise you and say:
"Glory to God in the highest and on earth,
peace and good will among men."
Fill our hearts with your good will
and purify us from deceit.
Make us worthy to give one another a greeting of peace,
that we may share in your heavenly gift.
Through Jesus our Lord,
honor is due to you and to your living Holy Spirit,
now and for ever.

All respond:

Amen.

The deacon may then chant the median diaconal proclamation proper to the liturgical celebration, "Let us stand well...."

The celebrant touches the altar and the offerings, saying:

Peace to you, O holy altar of God.
Peace to the offerings placed upon you.
Peace to you, O brother bishop.
Peace to you, O priest of God.
Peace to you, O minister of the Holy Spirit.

He then blesses the congregation with the hand cross, saying:

Peace be with all of you.

Congregation:

And also with you.

The deacon gives the sign of peace to the congregation:

Let us exchange a greeting of peace with one another, that we may please the Lord.

Congregation:

Make us worthy, O Lord.

After the sign of peace has been exchanged, the deacon says:

Let us stand devoutly, for the gifts are about to be offered, and the heavenly glory is about to be revealed.

The gates of heaven are to open, and the Holy Spirit will overshadow the mysteries.

EUCHARISTIC PRAYER

Dialogue

The celebrant blesses the congregation with the hand cross, saying:

May the Love ~~to~~ of God the Father, the grace of the only-begotten Son, + and the unity and indwelling of the Holy Spirit be with you.

Congregation: And also with you.

The celebrant raises his hands and says:

Let us raise our thoughts, our minds and our hearts.

Congregation: They are raised to you, O Lord.

The celebrant extends his hands:

Let us praise and worship the Lord.

Congregation: It is right and proper.

Praise and Thanksgiving

O King of the ages and hidden God,
your beloved Son is being from your being,
the appearance of your light and the reflection of your glory.
He is the power of your Word
through whom you created the world.
We worship you, Father of life, your Son and your Holy Spirit.
For you are one in three without separation.

Glory to you through your Church
which is enlightened for your worship,
though you neither need praise, nor are you made greater by it.
Innumerable generations of light praise your holy name.
The heavenly powers offer gifts of glory to your majesty.
They bless your dwelling place and sing to your holiness:

Congregation:

Holy, holy, holy, Lord, God of hosts.
Heaven and earth are full of your great glory.
Hosanna in the highest.
Blessed is he who has come and will come in the name of the Lord.
Hosanna in the highest.

The celebrant continues:

O Lord,
glory to you who exalted all people in your goodness.
The voices of the heavenly and earthly creatures are joined in praise to your Trinity.
In your great mercy, you sent us a Savior
who appeared to us from a virgin,
as a ray of light through a cloud.
He took on the form of a servant
while he was the likeness of your majesty.
He became human, that we might be born anew
from the womb of the Holy Spirit.
He was our brother, and he gave us the spirit of adoption, that we might call upon you as Father.
He raised us from the humble state of slaves
and willed that we possess the honor of heirs.

Narrative of the Eucharistic Institution

The principal concelebrant and all the concelebrants chant or recite:

**While he was preparing to suffer,
he left us a memorial:
the evening on which all the Mysteries were completed,
when he was handed over for the life of the world,
he took bread in his hands
and gave thanks.
He blessed, +
sanctified,
broke,
and gave it to the gathered disciples, saying:
Take and eat from it:
this is my body which is broken and given for you and for many
unto the forgiveness of sins and eternal life.**

Congregation: Amen.

All the concelebrants make a profound bow and continue:

**After the supper,
he mingled wine and water
in the cup of life.
He gave thanks
and blessed, +
sanctified
and gave it to the gathered disciples, saying:
Take and drink from it all of you:
this is my blood,
the blood of the new covenant
which is shed for you
and for many
unto the forgiveness of sins and eternal life.**

Congregation:

Amen.

The concelebrants make a profound bow.

Memorial of the Plan of the Son (Anamnesis)

The celebrant continues:

Each time you eat of this bread and drink from this cup
you will call to mind my death and resurrection until I return.

Congregation:

O Lord,
we remember your death,
we confess that you arose from among the dead,
and we await your return in glory,
be merciful to us all.

The celebrant crosses his hands over his chest and continues:

O Word of God,
on the last day when you shall come to judge the living and the dead,
when hidden things shall be revealed and works shall be examined,
do not turn your face from us or say, "I do not know you," for we profess your holy name.
In your mercy, absolve sinners and hear the prayers of your servants who call upon you.
Your Church petitions you, and through you, your Father, saying:

Congregation:

Have mercy on us, O God.

He continues:

We your servants, O Lord, realize all we have received from you,
and we give you thanks.

Congregation:

We praise you;
we bless you;
we adore you.
We ask you, O Lord, answer us.

Invocation of the Holy Spirit (Epiclesis)

The deacon proclaims:

How tremendous is this moment!
The Holy Spirit will descend from heaven and sanctify these Mysteries.

The celebrant flutters his hands over the offerings three times and he says silently:

Lord almighty, have mercy on us,
so that the gates of heaven may be opened,
and the Holy Spirit, equal to you and to your only-begotten Son, may come.
May he rest over us
and over these offerings and change them.

The principal concelebrant then kneels on both knees and the concelebrants bow deeply. He kisses the altar after each of the following petitions. He then extends his hands.

Hear me, O Lord; hear me, O Lord; hear me, O Lord.

Congregation:

Lord, have mercy; Lord, have mercy; Lord, have mercy.

The principal concelebrant rises and extends his right hand over the bread and blesses it, saying:

May he reveal + this bread as the most honored body of our Lord Jesus Christ.

Congregation: Amen.

He then extends his right hand over the cup and blesses it, saying:

And this cup + as the living blood of our Lord Jesus Christ

Congregation: Amen.

The celebrant extends his hands and continues:

May he make them one body and blood,
one divine and holy Mystery,
that when it is mingled in our souls and bodies,
it will increase the faith of all who receive it and purify us.
Through it, may the guilty be sanctified and evildoers be justified.
May the angry be reconciled and the sad know gladness.
Thus, from all and through all, glory and praise will be to you,
to your only-begotten Son and to your Holy Spirit,
now and for ever.

Congregation: Amen.

Intercessions

The deacon or other minister prays the intercessions below, or he may choose to compose intercessions which better suit the occasion and needs of the local community. The first intercession for the Church in general is reserved for the celebrant. With extended hands, he prays:

Lord,
we offer this sacrifice for your Church in every place.
Strengthen her in the true faith
and adorn her with the gifts of the Holy Spirit.
Remember her pastors, especially our blessed patriarchs,
John Paul of Rome, Nasrallah Peter of Antioch and me your servant,
with all the bishops and the clergy.

Congregation:

Lord have mercy.

Deacon:

Bestow your heavenly gifts upon those who brought these offerings to your priestly altar
and those who are united with us but are unable to attend.
Remember all who help the poor and the distressed.
Grant us love and protection all the days of our lives.

Congregation:

Lord have mercy.

Deacon:

Bless our leaders and all your people who take refuge in you.
Put an end to divisions within the Churches.
Free those in danger and heal the sick.
Grant a safe journey to those who are traveling.
Send early rain to those places in need.
Bless the start of each year with your grace.

Congregation: Lord have mercy.

Deacon:

Remember Mary, the Mother-Virgin, John the Baptizer,
Stephen, the first deacon, Maron and all those who have pleased you.
Order us among the ranks of your beloved.

Congregation: Lord have mercy.

(Special intentions may be added at this point.)

Deacon:

Remember the souls of your servants our brother bishops who have died this year.
Inscribe their names and those of all the departed in your book of life.
Make them worthy of the joy of paradise.
Lead them to the harbor of rest, where sorrow and sadness disappear.
For one was seen on earth who was without sin,
your Son, our Lord Jesus Christ,
through whom we also hope to find mercy and forgiveness.

Congregation:

Grant rest to the faithful departed.

Final Doxology

The celebrant concludes:

O Lord,
let us walk the straight paths of your divine laws.
Grant us to be for you a holy people,
a saved gathering and a royal priesthood.
May we be worthy to rejoice with all the blessed.
We will praise and exalt your most blessed name,
with the name of our Lord Jesus Christ and your Holy Spirit,
now and for ever.

Congregation:

As it was in the beginning, is now and shall be for ever. Amen.

COMMUNION RITE

Fraction and Consignation

The celebrant blesses the congregation with the hand cross, saying:

May the mercy of the glorious God, + our Savior Jesus Christ,
be with you, for ever.

Congregation:

Amen.

The deacon chants the third diaconal proclamation proper to the liturgical celebration, "Again and again, let us stand..."

The celebrant raises the host over the cup and says:

We have believed, and we have offered, now we seal, sign + and break this oblation.

He breaks the host and places half on the paten; he breaks a particle from the remaining half and dips it into the cup. He blesses the cup with it, saying:

We sign + the cup of salvation and thanksgiving with the purifying ember which glows with the heavenly Mysteries.

He then makes three crosses on the halves on the paten with the particle. He begins on the top of the larger piece, then on the smaller portion and finally on the lower part of the larger portion, saying:

The blood of our Lord is sprinkled over his most sacred body:
In the name of the Father who is the life of all living +;
In the name of the Son who proceeds from him to restore them to life +;
And in the name of the Holy Spirit + the beginning, end and perfection of all things.

He places the particle into the cup and continues:

You have united, O Lord, your divinity with our humanity
and our humanity with your divinity;
your life with our mortality and our mortality with your life.

You have assumed what is ours, and you have given us what is yours
for the life and salvation of our souls.
To you be glory for ever.

The congregation may sing or say:

Father of truth, behold your Son,
a sacrifice pleasing to you.
Accept this offering of him who died for me.
Behold his blood shed on Golgotha for my salvation;
it pleads for me.
For his sake, accept my offering.
Many are my sins, but greater is your mercy.
When placed on the scale, your mercy prevails
over the weight of the mountains known only to you.
Consider the sin and consider the atonement;
the atonement is greater and exceeds the sin.
Your beloved Son sustained the nails and the lance because of my sins,
so in his sufferings you are satisfied and I live.

Glory be to the Father who sent his Son for our sake;
adoration to the Son who, by his crucifixion, redeemed us;
thanksgiving to the Holy Spirit, through whom the mystery of salvation was brought to fullness.

Blessed is God who, in his love, gave us life.
To him be glory. Amen.

Lord's Prayer

The celebrant extends his hands and says;

O wondrous God,
you are exalted with unending glory by heavenly powers.
You are the hope of the persecuted,
the companion of strangers, the sustainer of the poor
and the comforter of the sorrowful.
Purify us by your grace, that with pure heart we may stand before you and say:

Congregation:

Our Father. . . but deliver us from evil.

For the kingdom, the power and the glory are yours,
now and for ever.
Amen.

One of the concelebrants concludes with the Embolism:

Merciful Father,
guard our bodies from necessity and sickness
and our souls from sins and faults.
Keep us safe, for we have no strength against evil
unless we invoke your holy name.
To you, your only-begotten Son and your good Holy Spirit is the kingdom, for ever.

Congregation: Amen.

Penitential Rite

The celebrant blesses the congregation with the hand cross and says:

Peace be with you.

Congregation: And also with you.

Deacon: Let us bow our heads to the Lord.

The celebrant, touching the consecrated offerings with his left hand, extends his right hand over the congregation, saying:

O king of kings,
your servants bow their heads,
awaiting your hope and compassion.
Stretch forth your powerful right hand to bless your servants.
Purify them from every remnant of sin,
so they may be worthy to receive your divine Mysteries.
May the body and blood of your Son
be a pledge of life today and on the day of judgment.

Congregation: Amen.

The following psalm prayer may be recited by the celebrant if he desires. It is prayed in a low voice.

Holy are you, almighty God of hosts.
Heaven and earth are filled with your glory.
I raise my eyes to you.
As the eyes of servants look to their lords,
so our eyes look to you for mercy.

**Have mercy, O Lord in your goodness,
and in your great mercy wipe away my sins.
My soul hopes in you,
and in your shadow, I take refuge.
Because man has trampled me, O Lord,
deliver me and make me victorious,**

The celebrant than raises his voice and says:

Remember me, O Lord, when you come into your kingdom.

The celebrant bows and takes the paten in his right hand and the cup in his left. He raises the offerings and chants or says:

**Holy things for the holy,
with perfection, purity and sanctity.**

Congregation:

One holy Father; one holy Son; one Holy Spirit.
Blessed be the name of the Lord,
for he is one in heaven and on earth,
to him be glory, for ever.

The concelebrants make the sign of the cross, bow, and and strike their chests, each saying in a low voice:

**Sanctify our bodies, O Lord, with your holy body
and purify our souls with your forgiving blood.**

Communion

The concelebrants receive communion by intinction. Each one takes a host from the paten and dips it into the cup, and before receiving, says:

May the body and blood of our Lord Jesus Christ be for the forgiveness of my sins and for eternal life, that I may walk in the way of the truth.

If the celebrant chooses, he may bless the congregation with the hand cross, saying:

Your servants and worshipers await your gifts of life.
Bless + them with your victorious cross
and protect them from evil.
O Lord our God, to you be glory, for ever.

Congregation:

Your glory, O Lord, is exalted above the heavens
and in the whole universe.

The celebrant raises the paten and the cup:

Our Lord said:
"I am the life-giving bread. Whoever receives me in faith inherits life."

The celebrant, deacon or other minister distributes the eucharist under both species using intinction, saying to each person:

The body and blood of our Lord Jesus Christ
are given to you for eternal life.

The communicant responds: Amen.

During communion the congregation sings a hymn.

After communion, the celebrant raises the paten over the cup, faces the congregation and says:

We render always glory and thanksgiving to you, O Lord,
for giving us your body to eat and your blood to drink.

Congregation: O Lover of all people, have mercy on us.

Thanksgiving

The celebrant, a concelebrant or the deacon consumes what remains of the offerings. The ablutions usually follow at this point. However, if it is more convenient, they may be done after the liturgy; the vessels are covered with the anaphora veil and set aside. If the ablutions are performed at this time, they may be done by the celebrant, a concelebrant, deacon or subdeacon who says the following silently:

May God with the angels and saints
accept the sacrifice we have offered
and give peace to the faithful departed
Guard me, O Lord, from all evil
And protect me forever.

— OR —

Wipe away my faults, O Lord, with the sponge of your mercy.
And in your kindness, forgive the sins which I have committed.
O King of heaven and giver of life,
grant that I may serve in your eternal kingdom with your loved ones,
the pure and the just, for ever.

A concelebrant then says the Prayer of Thanksgiving:

What return can I make to the Lord for his kindness toward us?
He has made us worthy to share in his holy Mysteries;
we glorify and thank him.
O Lover of all people,
as you called us to this blessed, life-giving banquet,
may it be our provision on the road to eternal life
and for the honor of your holy name,
of your only-begotten Son and of your Holy Spirit,
now and for ever.

Congregation:

Amen.

— OR —

O Lord God,
rest your invisible right hand upon us.
With your saving cross shelter all those who have received your holy body and blood.
Strengthen your life-giving will among us.
Establish true faith in you
and grant us the power to keep your holy commands.
Lead us to the banquet of the kingdom.
With all your saints, we will praise you,
your only-begotten Son and your Holy Spirit,
now and for ever.

Congregation:

Amen.

DISMISSAL

Deacon: Bless us, Father.

The celebrant blesses the congregation with the hand cross, saying:

O compassionate and merciful God,
as you accepted the offerings of the fathers of the old and new covenants,
accept this holy sacrifice which we have offered and grant:
Forgiveness to sinners;

Congregation: Amen.

Bread to the poor; Amen.

Health to the sick; Amen.

Hope to the broken hearted; Amen.

Consolation to the depressed; Amen.

Rest to the dead; Amen.

Freedom to the imprisoned; Amen.

Companionship to travelers; Amen.

Protection, guidance and unity to your Church. Amen.

The celebrant concludes:

Guide the religious and civic leaders of this world
and remove hatred, indifference, trials and afflictions from it,
so all nations may live in peace and harmony.
Forgive the shortcomings of this community and all people,
through the intercession of Mary, Mother of the Light,
Saint Maron and all the saints:
Father, Son, + and Holy Spirit.

Congregation: Amen.

While the congregation sings a hymn of thanksgiving or an appropriate psalm, the celebrant kisses the altar and prays:

Remain in peace, O altar of God,
and I hope to return to you in peace.
May the sacrifice which I have offered upon you forgive my sins,
help me to avoid faults and prepare me to stand blameless before the throne of Christ.
I know not whether I will be able to return to you again to offer sacrifice.
Guard me, O Lord, and protect your holy Church,
that she may remain the way of salvation
and the light of the world. Amen.

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